

CONCERN

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Food for peace National Council resolutions A church speaks on alcohol Tragic strife in Angola

Dateline

July 1, 1961

President Kennedy recently promised to correct waste and inefficiency in the foreign-aid program and appealed for support for his \$4.8 billion aid program and particularly for the authority to put it on a long-term basis.

Speaking at the National Conference on International Economic and Social Development, the President said that the program does offer hope of stemming the advance of communism. He acknowledged that there have been mistakes in the execution of the aid program, but added that it has helped some countries remain free of communism.

Aware that many persons believe that the aid program

is in serious trouble on Capitol Hill, the President said that the American people must "pay the price and carry the burdens" necessary to stem the spread of communism.

More than half of the television programs in the prime viewing hours of 7 to 10 p.m. contain violence, Sen. J. Dodd (R-Conn.) has charged. Dodd is chairman of a Subcommittee to Investigate Juvenile Delinquency which recently opened hearings on the influence of television. Since the subcommittee studied television in 1954, Dodd charged, the number of violence programs has tripled. He said the amount of violence has gone up from 16.6 per cent in 1954 to 50.8 per cent in 1961.

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GENERAL BOARD OF
CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

- DIVISION OF TEMPERANCE
AND GENERAL WELFARE
- DIVISION OF PEACE AND
WORLD ORDER
- DIVISION OF HUMAN
RELATIONS AND
ECONOMIC AFFAIRS

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The

General Secretary

writes:



Sharing love can cure world's ills

In the face of impending world disaster, when mere conversations between leaders seem to be fruitless, prayer remains the most powerful weapon Americans can use. The weakness of our relationship with other nations reveals that we have heretofore relied more upon the material than upon moral motivations.

The Eighth National Conference on International Economic and Social Development reveals a hopeful swing by government and industry toward the aims urged by Secretary Marshall in 1947, when he said "our policy must be directed more specifically against poverty, hunger and disease."

As a matter of social concern, our warfare must become a positive all-out struggle for adequate nutrition for the world, for the kind of assistance in which even the low income countries can have a part to play, for a more nearly Christian demonstration of our unselfish interest in *their* war against conditions that impoverish, and for a sharing of love that wills the well-being of all peoples.

"We must," in the language of Honorable Paul G. Hoffman, Director UN Special Fund, "get completely away from the idea of the rich helping the poor." Mrs. Roosevelt says we can help solve many problems of the world by refraining from "dumping American garbage on the heads of the poor."

Long range planning with high caliber praying can shift our role in current world problems from that of honourous duty to the dignity of honored desire. While deterring armed aggression we can thus stimulate ardent initiative. Our emphasis must shift from shiny facades to solid foundations, from temporary expediency to timeless involvement.

Senator Humphrey told the World Mayor's Convention in Washington, D. C. that we must be cooperators, not dominators. He wants to "enlist in an army against our ancient enemies — that are the real allies of tyranny — poverty, ignorance, disease, discrimination."

It is imperative that while some try to push a man to the moon the rest of us seek to pull men out of the mud.

As they open their eyes with greater dismay at our disposals, world neighbors are rapidly closing their ears to American proposals. It is undoubtedly true that this painful situation is aided no little by propagandists, but it is abetted more shamefully by American misconceptions and misbehavior. We are all suffering as a result of these errors and trespasses.

The citizen's duty

The administration is making a valiant effort to salvage every possible good from an admittedly ugly situation.

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*This agency uses American abundance
to advance the cause of peace and freedom*

Food for Peace

by Winston Taylor

A man who dislikes the word "surplus" but who likes what American abundance can do for the less fortunate is the head of the nation's Food for Peace agency. The program is not new, but George McGovern is its first director and a prime mover in putting a positive note into each word of the agency title.

An active Methodist who already has been a bomber pilot, earned a doctor of philosophy degree, taught college history and served in Congress, McGovern is obliged to talk about millions of bushels and billions of dollars—but he talks about people as individuals.

At this stage, Food for Peace is benefitting some 50 million persons around the world.

Fully supported by a special task-force report and by his own long interest in the utilization rather than the mere storage of commodities, the director asserts:

"We're trying to get away from the concept of surplus disposal to a concept of constructive use of our agricultural abundance. It's good to use our surplus, but it's bad to consider this operation as 'unloading a problem'."

"The production of American agriculture is one of our truly great assets," says McGovern, who comes from the farming state of South Dakota. But, as one of the youngest leaders in the current youthful administration, he proceeds to add that "we ought to explore with imagination and vigor and compassion the various ways we can use the abundance to advance the cause of peace

and freedom."

In an interview, Mr. McGovern made the following statements. Parentheses contain items about current developments.

Q. What is the authorization for Food for Peace?

A. The basic legislation is Public Law 480, passed in 1954, and providing operating personnel, but no director.

(By executive order of President Kennedy, McGovern was named Special Assistant to the President, and Director of Food for Peace. This calls for coordination of the efforts of the Department of Agriculture, State Department, International Cooperation Administration and other agencies.

(In fiscal 1960, U. S. agricultural exports were valued at \$4.5 billion. For 31 per cent of this, financed mostly through P.L. 480 and the Mutual Security Act, the United States did not get dollars but either made grants or sold for inconvertible currencies. P.L. 480 includes: 1) sales for foreign currency, 2) grants for emergency relief and economic development projects, 3) donations through voluntary agencies, 4) barter for equivalent value in strategic materials. The grants and donations accounted for only two per cent each of total farm exports last year.

(FFP reimburses the Commodity Credit Corporation for materials released and pays shipping costs.)

Q. Why was a \$2 billion supplement recommended by the task force? (This has already been granted by Congress.)

A. The \$1.5 billion authorized for fiscal 1961 was nearly exhausted because of a four-year sale contract negotiated with India. FFP could sign no commitments beyond its annual authorization, even for long-term shipments. Until further authorization was granted, several agreements had to be held up.

Q. What has been your procedure in the new emphasis?

A. We have undertaken surveys of

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Dr. George McGovern

(continued from page 3)

world food needs through the UN Food and Agriculture Organization, the U. S. Department of Agriculture, and private agencies, to secure information on food deficits and to learn how we might better gear our production to meet the real needs abroad. We also made a special visit to Latin America in February.

Latin American tour

Q. What ideas did you get from your Latin American tour?

A. We tried to take a good close look at present programs and to give Latin American officials a chance to tell their views. We listened more than we talked—we need to do more of this. We were the first foreigners received by Brazil's new president, Janio Quadros, and he immediately appointed two committees for cooperation.

Q. What countries are receiving Food for Peace?

A. Ninety-nine are now involved, in Asia, Africa, the Near East, and Latin America, with the European share diminishing. More will be involved. Distribution is very small so far in Africa, but some substantial shipments have gone to the Congo.

Q. Is distribution of surplus foods within the U. S. part of FFP?

A. No. This is under the Department of Agriculture. We cannot make commitments for overseas use until domestic needs are satisfied. President Kennedy's first executive order, expanding foods available for U. S. relief, had no effect on overseas distribution.

Q. Can FFP be related to UN efforts?

A. We are coordinating our program with the UN Freedom from Hunger five-year program. We also will investigate multilateral opportunities.

(The United States has offered to contribute \$40 million in commodities toward an initial UN Food reserve of \$100 million, which McGovern called "the most significant action taken by the U. S. Government to strengthen UN-FAO activities.")

Q. With the wide unemployment in this country, how does labor react to shipments overseas?

A. There is great concern with our unemployment. Distribution is first for our own people, with no shipments overseas unless first made available here. The American people, including labor, have given warm support to FFP and want to see the extra food put to good use. People want to use it as an instrument of

peace. FFP also has broad bipartisan support.

Relation to peace corps

Q. What relation does this have to the Peace Corps?

A. The corps would be very helpful in aiding local governments or voluntary organizations in better distribution. Close liaison has been maintained with the Peace Corps to develop the most effective utilization of Peace Corps personnel in FFP.

Q. What are the problems of distribution?

A. We need to protect the domestic markets of local producers, not disrupt the export market of other countries, and not destroy commercial markets. We are required by law to consider our own markets and not replace sales with donations. While in Latin America, we went to Argentina, which does not need our aid, to assure it as an exporter that we would not work against its export interests.

Q. Can you work through churches and other voluntary agencies?

A. We want to make available whatever they can efficiently use, and to make assurances so that their programs can be planned for several years. Voluntary agencies could increase the scope of their distribution if assured of supplies. At present we are doing everything possible to make additional commodities available. Support for Church World Service is important. It receives relief foods free but has costs for staff, program and freight.

(At present 20 U. S. and two UN agencies distribute nearly two billion pounds of foodstuffs per year, with a value of nearly \$200 million, in 93 countries, benefitting 50 million people. Such food is donated by the government, which pays the cost of ocean freight, while the voluntary agency pays overland freight and handles final distribution.)

Q. What foods are included under Food for Peace?

A. Non-fat dried milk, fats and oils, flour, cornmeal, wheat and corn.



Children, like these two boys, benefit from the food which the U. S. Food for Peace Agency distributes among the world's needy.

Q. Is anything other than food included?

A. Yes, cotton.

Q. What processing is done before distribution?

A. Wheat is ground into flour, corn into meal, cottonseed turned into oil. We are looking into the possibility of other processing. Some of this is done here and some overseas, so we are watching the effect on the employment situation.

Q. Since you see this as not just a "surplus disposal" operation, are foodstuffs not on the surplus list included?

A. One of FFP's early directives was to make edible oils available to the voluntary agencies, even though they were not in surplus. The Secretary of Agriculture had to buy them in the open market. We have assurance that they will continue to be available for the program even after this year.

(These oils were added because low calorie intake is not the only problem in under-nourishment. The task force report noted that "hundreds of millions of people subsist on diets short of energy value, lacking in proteins and fats and oils.")

New approaches needed

Q. What are some of the new approaches to the food problem?

A. We need to develop more school feeding—this is an exciting opportunity to help the undernourished. This can be either government-to-government or by private agencies. It is one sure way of getting the food into the hands and into the stomachs of the people who most need it.

(One of the latest agreements was with Peru, to supply bread, powdered milk and other commodities to 30,000 Peruvian school children, which McGovern said he hoped would be a pilot project for Latin America.)

We need to expand bold efforts for human betterment, designed to reach those segments of the population of underdeveloped countries who are so poverty-stricken as not to reap any benefit from concessional sales (in which food bought from the United



States is added to the recipient country's stock and re-sold).

Agreements tentatively reached with several countries would use commodities to alleviate serious problems of unemployment and underemployment. For instance, using food for partial payment of wages and for purchase of tools to build a road which would open up a large agricultural area. Or using rice for part payment of wages to workers on a diversion canal needed as part of a large river irrigation system.

We have asked Congress for authority to make surplus commodities available to establish national food reserves in underdeveloped countries, with payment made only when withdrawals are made.

Q. Is there a public committee on Food for Peace?

A. An American Food for Peace Council, representing a wide variety of concerns, has been named by President Kennedy. Its aims are to inform Americans, to receive contributions and to make people aware of the world's needs.

Q. Is there any provision for emergency relief?

A. Yes, Title II of the law provides for donations to meet emergency conditions. Agreements are being considered with some countries to store food there, since, in case of famine or flood or other disasters, there are great delays in bringing in relief stocks from thousands of miles away.

FFP Future

Q. What is in the future for Food for Peace?

A. We need to be able to make long

term commitments rather than only for a few months or a year ahead. By expanding our Title II and III programs, we can reach the people who need our help most desperately. (Now under consideration on Senate Bill 1643.) We can thus serve a humanitarian cause most directly and at the same time help to lay the foundation for political stability in the recipient countries.

We should modify the 'phase-out' policy which limits school lunch programs in poorer countries which are able to take over supply responsibility within a relatively short period.

Since our surpluses beyond wheat, corn, and cotton are rather modest, a long-range program is needed if the United States is to have the right kinds of stocks on its shelves to meet the needs.

Experts have decided how much uranium, copper, and other strategic materials should be in the nation's reserve stock, but no such judgment has been made for food. Two severe droughts in our breadbasket states can wipe out the food surplus we have, so a careful, scholarly study is required of how much food we should hold in reserve for national use instead of sending it all abroad.

We have damaged the constructive impact of the program by talking about a burdensome, unwanted surplus. We need to regard our agricultural abundance as a blessing—a moral obligation to use to assist the less fortunate.

(The task force urged a new approach to carry Food for Peace beyond its past achievements, emphasizing "that two-thirds of the world population is suffering from inadequate diet, malnutrition and in some cases from outright starvation, that the United States is the greatest producer of agricultural commodities in world history, that adequate diet is essential to the prompt stabilization of new governments and a necessary foundation stone for their future economic development—in short, that America's agricultural productivity properly used is of basic importance to our whole foreign policy.")

The spring meeting of the General Board of the National Council of Churches worked through one of the most crowded agendas in the 10-year history of the policy-making body to accomplish a number of major decisions.

More than 160 voting members attended the meeting in Chicago, June 8-9. During the meeting the Board passed a resolution on the non-violent movement, one relating to federal loans to non-public, church controlled elementary and secondary schools for construction of special purpose classrooms under the extension of the National Defense Education Act, and one on Immigration policy. It also approved an interpretation of the pronouncement on "Public Funds for Public Schools." The actions stated:

Board makes an appeal to Christian consciences

Lack of enforcement of the law and mob violence in recent days have revealed that the ominous and tragic pall of racial discrimination still overshadow our nation and smother and choke the free expression of human dignity. The National Council of the Churches of Christ in the U.S.A. has said, "Above all, the principle of segregation is a denial of the Christian faith and ethic which stems from the basic premise taught by our Lord that all men are created the children of God. The pattern of segregation is diametrically opposed to what Christians believe about the worth of persons and if we are to be true to the Christian faith we must take our stand against it."

In the light of that affirmation the General Board of the National Council of Churches affirms its belief in the justice and sincerity of the purpose of the non-violent movement. The principle for which the movement strives remains valid and its realization is urgent. Through commitment to non-violent action it seeks to exercise the constitutional rights of all people to freedom of movement in interstate travel on a non-segregated basis. The forthright non-violent action which has characterized this

Actions by the National Council General Board

Resolution condemns segregation violence

movement in the face of great danger and hatred has won world-wide admiration and praise.

We condemn mob violence in every form. Yet in doing this we call attention to the fact that the segregation of any group anywhere for any reason perpetuates a system of continuing violence. It is itself both a form of violence and an invitation to mob violence. For it compels people of many minority groups to live in slums that all too frequently are dangerously sub-standard, disease-ridden and open invitations to juvenile delinquency. It either limits or denies their young people equal opportunity for a good education and a decent job, and it transgresses the rights of all to live with a sense of freedom and dignity.

The General Board of the National Council of Churches commends all those who are working, often with great fortitude and courage, to provide human rights for all, and especially those facing situations of serious tension and difficulty. Every Christian can and should participate vigorously in this struggle.

What can be done? In every place where the Christian has a voice and a vote, he can be an effective agent to obtain constitutional rights for all people. Every Christian citizen can and should demand that law enforcement officials prevent mob violence and protect all people in the peaceful exercise of constitutional rights. Each church member can and should examine his own integrity and the practices of his church and seek reconcili-

ation with his brother. Above all, each Christian can offer himself in the active struggle to achieve human dignity for every man in this land and in all the world.

A resolution on Federal loans

The General Board of the National Council of Churches supports the American tradition of the independence of churches from state control, and points out the departure from this principle if government is to be asked to finance non-public, church controlled elementary and secondary schools.

The proposal to extend federal loans to such non-public schools for construction of all or any part of their buildings, such as classrooms, is tantamount to aiding the church with public funds collected by taxation. Religion has prospered in America by avoiding just this kind of governmental subsidy.

If loans cannot properly be made to churches from public funds for the construction of houses of worship, neither can they properly be made to churches for the construction of schools which are an integral and organic agency of such churches.

Citizens ought not to be asked or required to support or assist schools established by those of another faith.

The General Board of the National Council of Churches expresses its opposition to the beginning of such subsidization, as a violation of the religious liberty of all Americans.



A resolution on immigration policy

The General Board of the National Council of Churches having received a report concerning the Consultation on Immigration Policy in the United States held under the aegis of the National Council through sponsorship of its Department of Immigration Services of Church World Service, and its Department of International Affairs, on April 13 and 14, 1961, in Washington, D. C., expresses appreciation for the work of this Consultation.

The General Board is gravely concerned over the ethical problems which underlie U. S. policies and laws pertaining to immigration.

The General Board of the National Council of Churches calls upon its member communions and its own responsible agencies to give new emphasis to the study of the issues involved in present U. S. immigration laws. The churches are urged to review their policies and practices in regard to immigration. It further requests the Division of Christian Life and Work to bring recommendations regarding immigration policy to the General Board for its consideration.

The General Board, furthermore, conveys to the World Council of Churches Migration Conference this resolution as an expression of the Christian concern of the General Board of the National Council of Churches and indicates that immediate attention is being given to the de-

velopment of new recommendations regarding U. S. immigration laws and procedures.

Interpretation of "Public Funds for Public Schools"

Information — On February 22, 1961, the General Board of the National Council of Churches adopted a pronouncement entitled "Public Funds for Public Schools." Questions which have been raised regarding the meaning of this pronouncement indicate that the General Board should approve an interpretative statement which would be incorporated in the minutes of the Board. Therefore it was *voted* — to approve the following statement:

The General Board of the National Council of the Churches of Christ in the United States of America wishes to provide the following interpretation of the Pronouncement, *Public Funds for Public Schools* adopted February 22, 1961, in order to clarify some of the implications of that pronouncement.

1) The statement "We are concerned . . . to avoid the infringement of religious liberty which arises when taxes are paid under compulsion by all the people are used to aid non-public schools" should be understood to include opposition to loans for the construction of non-public elementary and secondary schools or classrooms therein.

2) The statement "We oppose grants from federal, state or local tax funds for non-public elementary and secondary schools" should be understood to include *special-purpose grants* as well as general or across-the-board grants.

3) The statement "We are opposed to 'tax credits,' 'tax forgiveness,' and *exemptions* from school taxes or other taxes for parents whose children attend non-public elementary and secondary schools" is not intended to imply either opposition to, or support for, proposals to make parochial school tuition *deductible* as a religious contribution from federal or state income tax.

Support for Cooperatives

John C. Satterfield, President elect of the American Bar Association and former member of the General Board of Christian Social Concerns of The Methodist Church, had this to say about farm cooperatives:

"It is both surprising and alarming to observe the criticism of cooperatives by businessmen and business organizations who are blinded to the service which is now being rendered by cooperatives to the free enterprise system. This service has been a material factor in support of capitalistic free enterprise in the United States for more than 50 years."

Miniature Motor Vehicles

The National Safety Council opposes the use of miniature motor vehicles, commonly called carts, or go-carts, by drivers below driver licensing age.

While the laws of all states exclude these miniature vehicles, designed primarily for use by children, from the public streets and highways, there is little or no control over their use on private property. As a result, children have been killed or injured operating these vehicles, sometimes in speed events sponsored by adults. Motor vehicle speed events of any type are opposed by the National Safety Council.

The Council therefore urges parents, dealers in these vehicles, and organizations to refrain from sponsoring or conducting competitive events using miniature motorized vehicles, and to do all possible to see to it that they are at no time operated by persons under legal driver age.

—Approved by the Traffic Conference in March, 1960.

A church speaks on alcohol

The Church and the Problems of Alcohol—The use of alcoholic beverages in our country is widespread and pervasive. We are convinced that the enormity of the problems of alcohol and their growing complexity challenge the churches seriously to study and rethink their proper obligations concerning the moral and ethical aspects of the use of alcoholic beverages and commends to the churches the following considerations.

Victims of alcoholism and excessive drinking

Introduction—in introducing the following recommendations we wish to emphasize: 1) that alcoholism is an illness involving the whole person and his family; 2) that excessive drinking has wide social consequences; and 3) that the victims of alcoholism and of the excessive use of alcohol need the full ministry of the church.

A recommendation—that the 173rd General Assembly:

- declares its deep concern for alcoholics and excessive drinkers and for their families, and for all who are hurt by the use of alcoholic beverages;

- calls attention to the training available to those ministering to the victims of alcoholism, asserting as an important aspect of the pastoral ministry of the church all appropriate attempts to help alcoholics in their illness, and to assist their families in their tragedy;

- encourages the use of clinics and other facilities when competently conducted for diagnosis, referral and treatment of alcoholics during their illness, convalescence and subsequent activity;

- urges support for all organizations working effectively to assist alcoholics to recover.

Social control

Introduction—in introducing the following recommendations we wish to emphasize: 1) that the modern use of alcoholic beverages is not a simple, uncomplicated matter of moral judg-

ment of completely free individuals; 2) that drinking is too deeply rooted in the customs of western society to be changed easily or simply by legal means; 3) that the phenomenon of drinking is related to man's inescapable anxieties, and 4) that significant remedial action must be directed to the social and cultural environment in which man lives.

A recommendation—that the 173rd General Assembly:

- commends all efforts to make alcoholic beverages less attractive as a symbol or as a means of personal and social integration and adjustment;

- urges the study and support of legislation which will enable society to protect itself against the dangers arising from irresponsible use of alcoholic beverages;

- calls upon the churches to examine critically their effectiveness in providing the sustaining power of Christian fellowship for those who seek freedom from the powerful forces which foster the use of alcoholic beverages.

Community action

Introduction—in introducing the following recommendations we wish to emphasize: 1) that there is a multiplicity of groups dealing with particular problems of alcohol but with little or no coordination about their work, and 2) that the complexity and interrelatedness of the problems of alcohol demand the integration of efforts on a broad level.

A recommendation—that the 173rd General Assembly urges the church at all levels to make known its concern with the problems of alcohol and to work actively with groups and in-

dividuals regularly and responsively involved in meeting some of these problems, and to seek the cooperation of all concerned persons in developing concerted community efforts.

Individual practices

Introduction—in introducing the following recommendation, we wish to emphasize: 1) that the use of alcoholic beverages, particularly in our highly interdependent society is far more than an individual problem, 2) that the use of alcoholic beverages in some situations is an invitation to disaster, 3) that drinking in any situation may have unexpected and unintended results, 4) that the practice of abstinence is imperative under certain conditions and to be encouraged in any situation, 5) that all drinking must be evaluated not in terms of one's right to drink or not to drink, but in the light of Christian responsibility for our fellowman in society, and 6) that God confers upon each of us, together with freedom, the obligation to make responsible moral choices.

A recommendation—that the 173rd General Assembly:

- encourages the practice of voluntary abstinence;

- recognizes that there are many persons in our churches who in honesty and sincerity choose to drink moderately, and urges those who so drink and those who abstain to respect each other and constructively work together in dealing with the problems of alcohol.

- Unequivocally condemns immoderate drinking as an irresponsible act.

In December 1958 Protestant Episcopal Church leaders were dismayed when newspaper reports of their General Convention featured an unofficial statement on alcohol, alcoholism and social drinking.

Although the report was never adopted, in fact never came before that body, headlines across the nation screamed, "Episcopalians Say Drink Okay!"

Now leaders of the United Presbyterian Church are dismayed and for the much same reason. At that church's 173rd General Assembly in May of this year a new statement on "The Church and The Problems of Alcohol" was officially approved.

Headlines across the nation ignored most of the document to highlight one small section. Said the papers, "Presbyterians Say Drink Okay!"

The Presbyterian statement differs from the Episcopal report in that it is official, adopted as policy by the 173rd General Assembly of the United Presbyterian Church in the United States of America.

But the statement is not so radical a departure from previous church policy as the press stories indicate. Nor is this a hearty approval of social drinking. In fact the statement warns "that drinking in any situation may have unexpected and unintended results."

Note the section on individual practices (column 3, page 8). It clearly encourages the practice of voluntary abstinence, recognizes that many Presbyterians use alcoholic beverages, and urges persons with both points of view to work together on dealing with the problems of alcohol.

This is hardly a hearty approval of the social drinking custom. And many Presbyterian leaders are concerned that the press has misrepresented their carefully drafted declaration.

Two questions need to be raised about this statement, however.

First, the statement makes continued use of the term "excessive drinking." Presbyterians have not defined

this term. What is "excessive drinking?" In many cases "two beers" have been excessive, even tragic.

Second, Presbyterian leaders make much of a recent independent professional survey showing that 58 per cent of their church members serve alcoholic beverages in their homes. "The new statement reflects this fact," they claim.

Question: is the proper role of the Christian Church to reflect



the society of which it is a part? What of its role as prophet?

While the Presbyterian statement includes a laudable concern for the problems of alcohol, there is no question but that it also gives a tacit approval to social drinking.

At this point the Presbyterian General Assembly and the recent Methodist General Conference part company. The position of the Methodist Church is equally clear. We urge all of our members to abstain from the use of alcoholic beverages "as an essential part of their witness to the faith they profess."

Methodists would ask Episcopalians and Presbyterians to consider:

1) No social drinker ever intended to become an alcoholic, yet there are nearly 5,000,000 alcoholics in the United States today, and no scientist or clergyman can predict which

Does liquor have anything to do with crime? The industry would like to have us believe there is no relationship whatsoever. And many sociologists look askance at attempts to link alcohol as a causative factor in criminal action.

But evidence keeps popping up here and there that there must be some relationship.

When the liquor interest appeared

by Roger Burgess

A Methodist reacts



social drinker will become an alcoholic—certainly one out of 12 will.

2) Taken as a dynamic whole, the Bible reveals a clear mandate for abstinence from the use of all alcoholic beverages.

3) The problems related to social drinking are so acute and so many that any church must take an awesome responsibility when it approves social drinking for its members.

One result of the statement's release and the press response, was certainly not intended by the Presbyterian Assembly.

The liquor industry is having a hey day, quoting left and right, featuring the Presbyterians in its journals, and looking to a "new ally" in its constant battle with Methodists and others who persist in condemning and opposing the distribution, sale, and use of its product.

before the United States House District Committee to ask for a change in the method of collecting a tax on hard liquor, Police Chief Robert V. Murray testified that the individual tax stamp cancellations which put serials identifying individual retailers on each bottle, have proven of incalculable value as clues in many crimes of violence which might otherwise have gone unsolved.

Tragic strife in Angola

More than 80 prominent Protestant and Catholic clergy and laymen in the United States and Canada have appealed to the President of Portugal to bring a halt to the bloodshed in Angola, West Africa.

In an open letter to President Americo Tomaz, they expressed their concern over a situation in the Portuguese territory which "threatens to explode into a war of extermination between Portuguese and Africans."

Reports received by the Africa Committee of the National Council of Churches indicate that at least 1,000 whites and 8,000 Angolans have been killed and that acts of terror have led more than 60,000 refugees to flee into the troubled Congo.

Stating that it is the obligation of any state to control rioting, the signers of the appeal deplored the violent actions in Angola "which have carried suppression to excessive length." The re-establishment of government controls, they said, will "be an empty victory" without redress of the people's grievances.

Back in April when reports of the tragic strife in Angola were just beginning to hit the press, one observer of the African scene wrote this about the Angolan situation:

Riots began

Although the current crisis has its roots far back into the abuses of the past, the present African nationalist revolt began on February 3rd with a coordinated raid by Africans on political prisons in Luanda and elsewhere. Successive prison raids warned the authorities of the seriousness of the situation but no action was taken except a greater show of force.

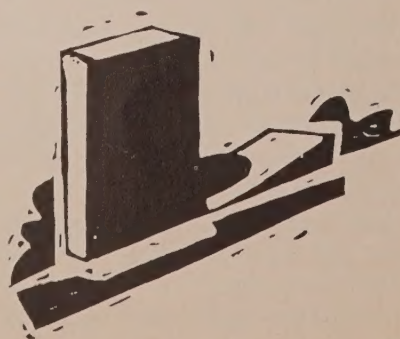
After a few weeks of calm and an attempt at reform by passive resistance, widespread riots began by the

Africans in northern Angola on March 15.

Simultaneously in that area approximately 200 miles square—from the Congo border south and from the Atlantic coast eastward—lonely plantations, isolated commercial houses, and government authorities living in rural areas were attacked by Africans, armed mainly with sharp bush knives. The general raids continued for three nights. Probably no one knows how many white Portuguese were killed but popular estimates exceed 500. Women and children were not spared unless they could defend themselves or escape.

A month later the dead had not yet all been buried and many areas were still in the hands of the rebellious Africans. Almost daily European army reconnaissance parties were ambushed and small European centers in the wide area suffered from raids.

The reaction of Europeans to the surprise March raids was a spontaneous: "We must arm ourselves." Civilian defense corps sprang up everywhere and the central government, unable to provide adequate police protection, was willing to authorize the issuance of arms to all white Portuguese civilians but none to "assimilados" (Africans integrated into the European society and given the rights of Portuguese citizenship).



The European civilians were not satisfied just to defend themselves and their families: they soon took the initiative, sometimes with the consent and aid of local small military contingents.

Reprisals by Europeans

The result is that thousands of Africans have been killed by white civilians and more often than not those dead were the better educated and more stable elements in the African community—often the "assimilados" who probably did not participate in the raids.

After their assaults the organized rebels fled to the bush whereas the community leaders in general remained in their villages trying to maintain some semblance of order. It was these the armed settlers attacked and the military bombed, burning their houses and destroying their schools, and either killing these local African leaders or taking them prisoners. As elsewhere in Africa almost all of these leaders were Roman Catholic or Protestant educated.

As rumors of destruction, brutality and death spread, Africans have fled to the tall grass and dense jungles or across the northern border into the Congo. Portuguese raids of reprisal continue as fear mounts to the breaking point. Even in the capital city of Luanda armed white civilians raid defenseless Africans and in the deep of night take an unrecorded toll of life, destroying African homes, chapels, and schools.

All this brings Angola to a racial civil war in which there is much talk of extermination. Unless radical changes are made with speed and wisdom by the Lisbon government, or unless the United Nations takes some deterrent and creative action, Angola, which may already have seen more bloodshed than Algeria or the Congo, may find either 4,000,000 Africans or 300,000 Europeans decimated or wiped out.

The tragedy of Angola is three-fold: *First*, the current massacres could have been avoided had the

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report from

• Division of Temperance and General Welfare

White named director of program

The Rev. Dale White, formerly of Stoughton, Mass., has been named Director of Program for the Division of Temperance and General Welfare of the General Board of Christian Social Concerns.

His appointment was jointly announced last month by Bishop John Wesley Lord, chairman of the Division of Temperance and General Welfare, and Roger Burgess, associate general secretary of the Board in charge of the division.

As Director of Program, White will plan and develop study and action suggestions and resources for the local church and for the division's special church-wide emphases such as Commitment Day and Christmas for Christ.

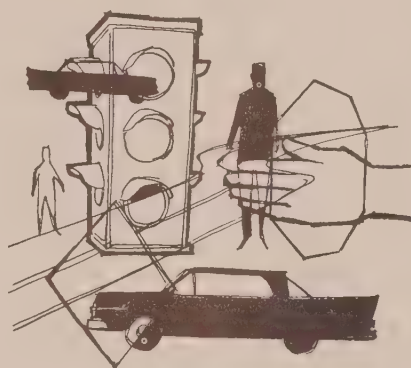
In addition, he will be responsible for the division's seminar work on the campuses of colleges, universities, and seminaries.

A native of Sac City, Iowa, White received the B.A. degree from Morningside College, Sioux City, Iowa, in 1949 and the STB degree from Boston University School of Theology in 1951. He is currently completing his dissertation in psychiatry and ethics for the Ph.D. degree from Boston University.

White served as pastor of the First Methodist Church, Stoughton, Mass., since 1954. Prior to that he was pastor of the Hingham, Mass., Church and served student pastorates at the Newport, R. I., Church and the Helping Hand Mission, Sioux City, Iowa.

In his graduate work, White has specialized on the subject of morality as it is illuminated by the social sciences and the counseling arts. He has lectured on the subject of sex role and moral decision at national and conference Schools of Moral Concerns throughout the country.

As a member of the New England Southern Conference, White served as Providence District Director of Youth Work, Conference Director of Older Youth Work, Dean of Assembly, Camp Aldersgate, R. I., and on the Board of Education.



"Stop Driving Us Crazy" shown throughout nation

"Stop Driving Us Crazy," award-winning cartoon film on traffic safety, has been shown as a public service by more than one-half of the nation's television stations.

Since the Division of Temperance and General Welfare aimed the film at teenagers in 1959 in an effort to curb death on the highways, it has been telecast more than 300 times, including repeats on some stations.

Arrangements are now being made for a special version of the film featuring an introduction by Jim Bishop, noted author and columnist.

"We have no illusions that the widespread showing of this film by itself has drastically affected teenage driving habits," Roger Burgess, Division of Temperance and General Welfare head, says. "But we do think that it has stimulated a good bit of discussion, which may lead to better, safer driving."



The Rev. Dale White

Query

Question: *Has the National Council of Churches taken any definite stand on alcohol?*

Answer: *Yes, and it is available in its entirety in a leaflet titled "The Churches and Alcohol."*

This pronouncement, adopted by the General Board of the National Council in 1958, is available from: Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.; single copy, \$.10, per 100, \$7.00.

The National Council's statement consists of four different phases of the church and alcohol. On ministry to victims of alcoholism, the council says that "they are especially in need of pastoral care and the divine love which the church can bring.

Equally adequate treatment is given to the other three phases: 1) alcohol education for the public; 2) alcohol education in the churches, and 3) social control of alcoholic beverages. The last phase of social control lists three steps Christian churches might take in helping curb the use of alcoholic beverages.

Although this statement is three years old, it has not lost its pertinence. It concludes: "Long range programs involving research, education, Christian teaching, and social action should be developed and carried out responsibly by the churches."

Book review from

• Division of Peace and World Order



The American People and Foreign Policy, by Gabriel A. Almond; Frederick A. Praeger, 1960, \$1.95, paperback.

A bombshell exploded 10 years ago when *The American People and Foreign Policy* first appeared. As with most thought-bombs detonated in an apathetic, self-indulgent, intellectually flabby society, the fact of the explosion went almost unnoted. Yet, today, Almond's theses concerning democratic processes of decision making, the American character, and our styles of manipulating international relations, are widely accepted by many thoughtful observers.

Almond looks at what happens in American society, not at an ideologically determined description of what is supposed to happen. He does not see a disembodied "voice of the people" clothed in God's righteousness and inerrancy, frustrated in expression of the Boy Scout virtues by devils in government, and therefore failing to obtain a worldwide Kingdom of God. Rather, he sees a very complex social organism based on a functional division of labor and reflecting the historical conditions of its growth and existence.

The key to Almond is, "who mobilizes elites, mobilizes the public." The long term direction of our foreign policy effort is a product of the limits, values, and expectations set by publics; and of the leadership and action of elites who operate within these limits and cue the values and expectations.

Because of the complexity of foreign policy issues, it is not only unreasonable, but fanciful to think of

the masses participating in policy decisions.

Against this judgment, Almond says that improved understanding, not expertness, is the target which the public should set for itself. And only those publics that achieve this understanding can expect policy-makers to pay much attention to them.

There are many significant leads that Almond gives to those who look for leverage in improving the quality and direction of foreign policy. Some of these suggest key elites within the American publics.

But some suggest the type of errors we Americans fall into, and must educate ourselves out of: an extraordinary emphasis on worldly and private values; a propensity for periodic moral and religious enthusiasm; tension, nervousness, and competitiveness; ambivalence toward authority; wild swings between optimism and pessimism, tolerance and intolerance, withdrawal and intervention, idealism and cynicism, superiority and inferiority.

This book does not address itself to education relevant to a utopia. It does consider education relevant to the meaningful survival of people living in nation-states, particularly the United States. As such, it should be read with interest and attention by churchmen who also would engage in social action. *William J. Cook (National Field Director of the Church Peace Union).*



(continued from page 10)

Salazar government felt the pulse of the people rather than listening to its own propaganda agency proclaiming a docile, contented indigenous population.

Had a program of change rather than force been used following the February prison riots the situation possibly could have been saved. Perhaps with quick and drastic liberalizing action further bloodshed can be avoided but it seems unlikely that any such action will be taken by the present regime.

Second, the large percentage of those already killed or imprisoned have been the better-trained Africans — nurses, teachers, clerks, priests, pastors. Perhaps some will continue to escape death unless in utter desperation the currently discussed program of annihilation be given an official nod.

But the real tragedy lies in the *third* fact that there is no possibility for discussions and compromise within this dictatorial system of government. In Angola there are many Africans and Europeans who would like to see a quick end to the current bloody civil war. Portugal's traditional policy of an integrated multi-racial society has built up some good will during the past decades. But moderate political leaders, both African and European, are either in prison or in exile. The large reservoir of good-will which could flow if given a chance will probably dry up. If it does hatred and revenge seem sure to become the order of the day pitting Africans and Europeans against each other in a bitter struggle against annihilation.

Were the United Nations to recognize a "de facto" state of civil war in Angola, as admitted by the Portuguese National Assembly, and send an investigating committee to ascertain the facts and seek a solution, the cause of humanity might well be served and world peace conserved. Then in due course a multi-racial provisional government could be established aiding a grateful population of four million, three hundred thousand toward nationhood.

News notes from

• Division of Human Relations and Economic Affairs

Race relations resolution adopted

We approach the matter of Race Relations with a sense of shame and contrition due to the lag of the Church in taking a practical stand on the matter of Christian Brotherhood and Fellowship. The silence of the pulpit, and the unwillingness of some laymen to give encouragement to their minister, on this matter gives us cause for grave concern.

In the light of these facts, we recommend that our churches, through the Commission on Christian Social Concerns, start promoting discussion within the local churches directed toward bringing our people to grips with the Christian principle involved in Christian race relations: that they seek to create an atmosphere that will be conducive, patient, intelligent discussion which will lead to real progress in this area.

We urge the people of this conference of Methodism to give prayerful support to our ministers and laymen who are caught up in trying situations which demand that they take a definite stand on controversial issues. Let us make the plight of some of our brethren a matter of special prayer at the prayer vigils. We believe in and support the principle of all American citizens having all privileges of citizenship at all times and in all places.

We cannot help but note the similarity of the spirit and purpose of the non-violent demonstrators to that of Amos, the early Christians, the Protestant Reformers, John Wesley, the American Pilgrims, and even that of our Lord. Let us remember in prayer men of conviction who are ringed about by hatred and vituperation.

The General Conference has set in motion processes which will eventually lead to the abolition of the Central Jurisdiction from the structure of Methodism. Therefore, we are in fa-

vor of our being Methodists to the point that we express our willingness to receive the churches of the Central Jurisdiction, which are in the geographical bounds of our Annual Conference, into the membership of the Louisville Annual Conference, if and when the Central Jurisdiction is abolished.

We express our appreciation to our Bishop, Walter C. Gum, for the stand taken concerning racial brotherhood in his article appearing in the supplement of the June issue of *Together*. We would encourage all our bishops and conference cabinets to give strong support to the ministers and churches who are willing to take a stand upon the Christian principles of brotherhood as expressed by our Methodist Church.

Adopted May 27, 1961, by the Louisville Annual Conference Board of Christian Social Concerns, Division of Human Welfare and Economic Affairs, chaired by Dr. Ted Hightower.



Agricultural vitality

In the recent months and years we have heard so much about the shrinkage of farm population and the reduction of farm influence that we forget how powerful and necessary a unit in our economy agriculture still is.

The facts indicate that there are still over 3.7 million independent farm producers.

Investment in agriculture in the United States is close to 200 billion dollars. This is equal to three-quarters of the value of the current assets of all the corporations in the United States, or equal to three-fifths of the market value of corporation stocks listed on the New York Stock Exchange.

Farming still employs 7.1 million persons which is said to be more than the combined employment in transportation, public utilities, the steel industry, as well as the automobile industry.

An estimated 10 million persons have jobs storing, transporting, processing, and merchandising farm products. Six million persons have jobs providing the supplies used by the farmers. One can hardly call our agricultural economy a small or a shrinking violet when one begins to appreciate all the allied industries connected with it in supplying and processing its products.

Methodists work on study

Many Methodist clergymen and laymen have already begun the responsibilities they have assumed to cooperate with the National Council of Churches on a project called "Ethical Implications of Rapid Economic Change in the USA." This study will not be completed until 1964, but already six preparatory commissions, composed of many Methodists, are beginning their work in developing study documents which will highlight certain aspects of the ethical issues involved in the rapid economic change in our country.

After the study documents have been completed and discussed, all of the work will consummate in the fourth National Study Conference on Church and Economic Life to be held in Pittsburgh on November 8-9, 1962.

This work is under the sponsorship and coordination of the National Council of Churches and will represent participation by the 33 constituent denominations.

Campbell heads legislative office here

The Rev. Harry W. Campbell, formerly of Attica, Ind., has been named Director of the Washington Legislative Office of The General Board of Christian Social Concerns.

His appointment was jointly announced in June by Bishop F. Gerald Ensley, Bishop of the Iowa Area and President of the General Board of Christian Social Concerns, and Dr. Caradine R. Hooton, General Secretary of the Board.

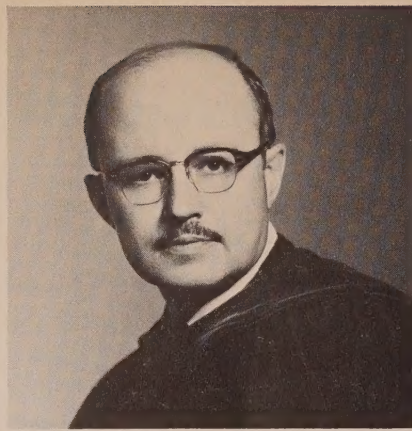
In his new post, Campbell will serve as the Board's legislative and governmental adviser. He will follow and report on legislation of interest to Methodists, engage in research on legislative issues, keep staff members alerted on legislative proposals, conduct seminars on legislative concerns, and carry out other duties dealing with legislation and government.

A native of Elwood, Ind., Campbell is a member of the Northwest Indiana Conference of The Methodist Church. He was appointed June 11 to his new position by Bishop Richard C. Raines, Bishop of the Indiana Area of The Methodist Church.

Since 1956, Campbell served as pastor of the Attica, Ind., Methodist Church. Prior to that he served pastorates in McAllen, Tex., and in Culver, Medaryville, and Door Village, Ind.

Before turning to the ministry in 1948, Campbell practiced law for nine years in Indianapolis and for two years in his home town of Elwood. He received the LL.B. degree from Indiana University and the J.D. degree from Indiana Law School. In 1951 he was graduated from Garrett Biblical Institute with the B.D. degree.

In his conference, Campbell has served as chairman of the Worship Commission and as a member of the Preachers' Aid Society. He also served on the Board of Directors of the Wesley Foundation, Purdue University.



The Rev. Harry Campbell

LETTERS

A successful convocation

Dear editor:

I do not know whether Mr. W. Howard Hoffman was a delegate to the National Methodist Convocation on Christian Social Concerns or not. But I think a reply is in order from someone in addition to your own.

The first misconception in Mr. Hoffman's letter (June 15 *Concern*) is the inference that only Methodist clergymen were called to the Convocation. I, for one, can state that in my own Annual Confer-

ence (Newark) there were just about the same number of lay delegates attending as there were clergy. Laymen were encouraged to attend. The laity did have a voice in the selection of delegates. In my opinion, the agenda was framed with help from the laity, too.

Since I was a delegate, I can speak to the charge concerning "going to Washington as a lobbyist on a myriad of state matters purporting to represent our Church." No one from my conference went as a "lobbyist." To be sure we were encouraged to see our Congressmen from our home states and the topics Mr. Hoffman lists were discussed during the five-day convocation. But he does not seem to understand that we were a *study group* on the receiving end rather than pushing pet projects. We were there to learn of the "specific issues." We were not pressuring our government officials into taking stands, nor do I think that was the purpose of the General Board. Foreign policy enlightenment, UN questions, disarmament, labor-management, unemployment, housing, and others are all matters of Christian Social Concerns. They are not exclusive "forbidden areas" of discussion for our government only.

If the laity had no choice of delegates or if clergymen only came to the Convocation from Mr. Hoffman's conference, then it seems to me that his laymen are remiss in their duties and opportunities.

The Washington Convocation was a huge success!

The Rev. J. Archie Parr
Scotch Plains, N.Y.

A summer workshop on

July 31—August 11, 1961

The Church's Ministry to Industry

Southern California School of Theology, Claremont, Calif.

This workshop will be under the direction of Harvey Seifert, Professor of Christian Ethics, Southern California School of Theology, Claremont, Calif., and Emerson Smith, Director of Economic Affairs, Division of Human Relations and Economic Affairs, Board of Christian Social Concerns of The Methodist Church.

It will include intensive workshop exploration of principles, procedures, and current experiments directed towards workers, management, and industrial problems, with particular emphasis on their meaning for the program of the local congregation.

The workshop will include lectures, reading, group discussion, resource per-

sons, field trips, contacts with labor, management, and church groups, preparation of material useful to the local church. These activities are scheduled mornings and afternoons Monday through Friday.

Tuition (includes two units of academic credit) is \$50. Local congregations and denominational groups might want to provide scholarship funds.

For housing and registration instructions write for the printed 1961 *Summer Sessions Announcement*.

Enrollment is limited. For admission to the workshop apply to: **The Director of the Summer Session, Southern California School of Theology, Claremont, Calif.**

Dateline

(continued from page 1)

Attorney General Robert F. Kennedy has stated that the prime responsibility for wiping out crime and corruption in the United States lies with the American people.

In a press conference he remarked that there is a limit to what the government can do about crime so long as the most important thing to most Americans is "getting a bigger TV set, a bigger car, and earning an extra buck."

He said that the problem of organized crime "will not really be solved as long as the attitude of the American people remains what it is—acceptance of crime and corruption." Kennedy urged that the Federal government and states work together to wipe out organized crime and delinquency.

A young Methodist Army draftee is serving a three-month sentence at Ft. Belvoir, Va., for refusing to wear a uniform or report for duty following several attempts to get a discharge because of religious convictions as a conscientious objector.

Pvt. Donald Heath, member of St. Paul's Methodist Church, San Bernardino, Calif., was court-martialed May 24. His sentence included a reduction in grade and pay.

Drafted in 1959 with doubts about military service, he requested objector status and a release beginning in December, 1959. He had been assigned to non-combatant service.

Bishop Gerald Kennedy, the National Service Board for Religious Objectors, staff members of the Board of Christian Social Concerns, and area church officials are seeking discharge for Heath and a change in the policy of the Army. Unlike the

Navy and Air Force, the Army has no well-defined procedures for discharging conscientious objectors.

Letters asking for such a change of policy can be addressed to The Honorable Robert McNamara, Secretary of Defense, The Pentagon, Washington, D.C.

The House Ways and Means Committee has approved a \$5 billion boost in the national debt limit recently. The bill, which would set the debt ceiling temporarily at \$298 billion during the fiscal year beginning July 1, is expected to pass the House and Senate early this month.

The Administration requested the increase to enable the government to pay its bills coming up. The national debt is now close to \$291 billion, and the Kennedy administration forecasts a \$3.7 billion deficit for the new fiscal year.

General Secretary writes:

(continued from page 2)

tion. But there remains a vital part for the average citizen to play. It should be obvious that we Americans need to be educated, dedicated, and activated. If this sounds like heresy, let us consider why we are not as effective as we could be in persuading men to embrace democracy and Christianity. There are many answers.

On the side of churchmen there has been too little faith, too much form; too much preaching, too little participation; too much emphasis on Samson's instrument, and too little reliance on Christian inspiration.

On the national level we have let green money become a substitute for good manners. This humble confessor gets no pleasure from parading our faults, but it is obvious that good citizens have so long majored in selfish grabbing, that subversive underworld activities have been allowed to grow.

And now comes a national hero, grown rich through conditions favoring his famous airline operation, with the perilous suggestion that the government should legalize lotteries. Why? To save individual income taxes! What would this procedure

pass on to future generations?

Here's a Congressman performing a chore for a prominent constituent, whose staff hires photographers to pose pictures of District of Columbia children, to "convince" segregationists and others that integration won't work. What will happen to future generations if the determination to falsify the facts goes to the extreme of trying to make innocent children throw rocks at cars, or strike one another down, or engage in unbecoming behavioral patterns for which they have to be coached?

A disgraceful crime rate

Could such conduct elevate us in world esteem? Would it reduce the disgraceful crime rate which has already become a major American scandal? In 1958, there were 470,000 arrests of youths for serious crime. Last year the record jumped to one million convictions for crimes, not including traffic violations. Mr. Hoover warns that the record could this year reach a new all-time high, unless checked at the source.

How good do we look to other nations, and what of our future "security," when 30,000 youths revelled

last week on Santa Monica's beach, because, as the New York Times put it, they let down all restraints through drink.

If you are not alarmed about another situation, our great President is. There are 7,500,000 youths in America who have not finished high school. When to this number are added others not specifically trained for special services, we have a total of 26,000,000 new persons on the labor market who, totally unskilled, are easier marks for communism or other enslavement to underworld lures. This is only the negative side. What about loss of needed leadership potential?

Someone has truly said, "inflation has affected everything but the wage of sin, and this is still the same." But let us never forget that "the gift of God is eternal life" — and this is our best hope for any future. Communication with God is our only assurance of creative continuance, here or hereafter.

If, as the wags here say, President Kennedy's problems have made him long for another "recount of the votes," let our prayerful support come quickly to his aid in saving the best that can still be salvaged.

Crime Growth

Crime continues to outpace the population growth of this country by a four-one ratio, according to a report released early this year by the Federal Bureau of Investigation.

This report showed 69 per cent more crime in 1959 than in 1950 and 128 per cent more crime in 1959 than in 1940. Arrests of those under 18 have doubled since 1948, while this portion of the U. S. population has increased by less than half.

In 1959 more than 57 per cent of all arrests in 1,789 cities were related to alcohol. Out of 2,612,707 crimes reported in these cities, 1,506,176 were for liquor law violations, driving while intoxicated, disorderly conduct, and drunkenness.

Alcohol related crimes

Between 1958 and 1959 alcohol related crimes increased only 1.3 per cent for those 18 years old and older. But for persons under 18, these arrests increased by almost 8 per cent. Children under 15 arrested for alcohol related crimes accounted for almost one per cent of all arrests for crime in 1959.

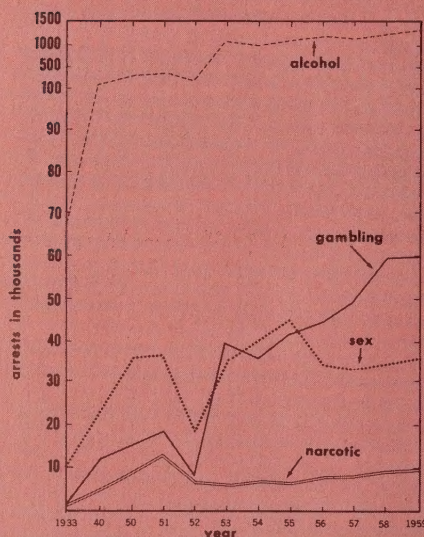
One half of all the women arrested and 59 per cent of all men arrested were seized for alcohol related crimes. Drunkenness alone accounted for the arrests of over 1,000,000 people in the 1,789 cities. Of these 72,109 were women.

These figures are based on a total metropolitan population of about one third of the total population of the United States. Although the percentages cannot be projected nationwide, they do present a good picture of the work created by drinkers for the police forces of U. S. cities.

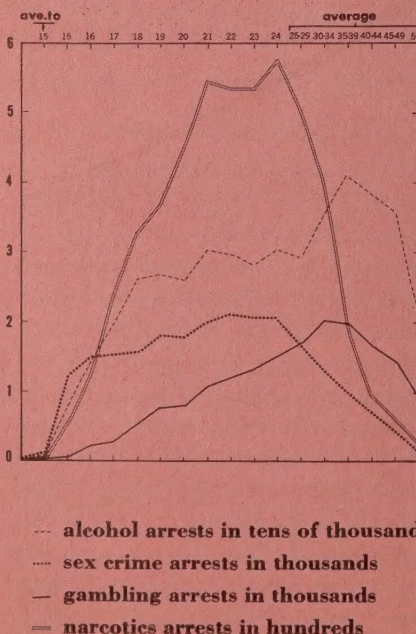
During 1959 there were three serious crimes occurring every minute. Police arrested 10,562 persons for narcotic violations, 68,082 persons for gambling violations, and 51,795 persons for sex crimes. All of these figures represent a sizable increase over the numbers reported for 1958.

—This report was prepared by Nelson Reppert, former consultant on research for the Division of Temperance and General Welfare.

Annual arrests of persons over 18 for alcohol, sex, gambling, and narcotics violations



Ages of persons arrested for alcohol, sex, gambling, and narcotics violations



Annual arrests of persons under 18 for alcohol, sex, gambling, and narcotics violations in cities over 25,000



--- alcohol arrests in tens of thousands
 sex crimes arrests in thousands
 — gambling arrests in hundreds
 = narcotics arrests in hundreds

Note—the two graphs showing annual arrests do not indicate the growth and shift in U.S. population. Thus, the apparent large increase in number of arrests shown on these graphs might change considerably if arrests were considered per 100,000 of the population.